The Bombay Guardian.

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INTERNATIONAL BIBLE STUDY.

November 6th, 1881.—*Exodus* XII. 1-14.

"AND the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months; it shall be the first month of the year to you." The egress from Egypt was to constitute an era in the history of the nation. The period was the vernal equinox, commencing with the new moon nearest to that. This was henceforth to be the beginning of their ecclesiastical year. The civil year continued to have its commencement at the autumnal equinox.

"Speak ye unto all the congregation of the children of Israel, saying, In the 10th day of this month they shall take to them every man a lamb according to the house of their fathers, a lamb for a house." Where the families were small two might unite in the observance. A single person might not eat of the Paschal lamb; there must be communion. There were to be enough to eat the whole lamb. It was to be a male, not more than twelve months old, and without blemish of any sort and where there was no lamb available the young of a goat might be taken. It was to be slain on the 14th day of the moon at evening; the blood was to be sprinkled on the door-posts and the lintel over the door. At night, the flesh was to be cooked and eaten by the whole family, with unleavened bread and bitter herbs. If any thing remained over, it was to be consumed with fire. They were to eat it like travellers who were immediately to start on a great journey, staff in hand, in haste.

"It is the Lord's Passover." The days immediately before the killing of the Paschal Lamb, were, it is understood, days of darkness, though the Israelites had light in their dwelling. Here we have the institution of the passover festival, commemorating the deliverance experienced by the Israelites in Egypt before they were delivered out of Egypt. For more than 3000 years this festival (if we include the observance kept up by the Jews since the day when Messiah fulfilled the type by dying on the cross) has been observed. It is notable that there was to be a deliverance in Egypt before the Israelites were rescued from the land of Pharaoh. Any one who will consider the circumstances will be compelled to acknowledge that this observance must have been begun in Egypt. On the supposition that it was first heard of at any subsequent period, there would be the invincible difficulty of explaining how it should have been previously unknown. This record is carefully worded to exclude altogether the supposition that it was of a later date. It is very certain that neither the festival nor the record could have had their origin at any subsequent period. By the sprinkling of the blood on their door-posts, the Israelites hindered the sword of the avenging angel from coming down upon their first-born children. They were saved by blood, the blood of a lamb without blemish. The death of the lamb was life to them, to all of them. By eating the lamb the lamb's life passed into their bodies and became their life, their sustenance. The words of our Lord in John vi. have reference to this. At the beginning of the chapter it is stated that the Jews' Passover was at hand. Jesus said. The bread which I give is my flesh which I give for the life of the world. He that eateth me, shall live by me. The grace of God came typically to the Israelites while they were yet in Egypt, and strengthened them for the exodus. The Israelites had not to make their escape from Egypt first themselves, and then receive the blessing of God; any more than men have now to separate themselves from a sinful world before they find the Saviour. If they could themselves achieve their deliverance, what need would there be of a Saviour? Yet we very often hear this kind of Gospel preached to the people of this country; they are told that they must come out from their idolatrous and caste associations, and turn from all their sins, and then Christ will become their Saviour. But if they can do that which is the more difficult without him, why not all the rest? There must be a willingness and a purpose to do it, but for the grace and strength to do it they need to look to Christ. Just as they are, and where they are, let them submit to Christ and put their trust in him, and he will bring them forth from all the evil of their surroundings with a high hand and a stretched-out arm. The Israelites were in Egypt, but were in travellers' guise, and staff in hand showed plainly that the were just about to leave the land of their bondage.

"For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast, and against all the Gods of Egypt I will execute judgment; I am the Lord." God had poured out in succession ten great and terrible plagues upon the people of the land and upon the rulers. They had understood it from the beginning as a contest between the Gods of Egyyt and Jehovah. Proofs that no one of any reflection could possible gainsay, had been abundantly given, yet the people of the land, with Pharaoh their ruler resisted the evidence so overwhelmingly supplied. Milder measures had failed to convince them, and it became necessary that God should inflict a condign chastisement that would come home to every family.

"And when I see the blood I will pass over you." God now sees the blood when the sinner has been brought to put all his hopes of salvation on the crucified Saviour of Calvary. Seeing the blood, he sees no more our sins or our unworthiness.

He was better to me than all my hopes,
He was better than all my fears;
He made a road of my broken works,
And a rainbow of my tears.

WEEKLY REVIEW.

—A GREAT deal has been said about the outrages of the Roman mob offerd to the escort of the body of the late Pope when it was being conveyed at night from one sepulchre to another. During his life-time Pio Nono was unwilling to go beyond the precincts of the Vatican that he might make it appear that he was a prisoner there. But his dead body has privileges that the living body had not, and so it was decided that his remains should be removed from St. Peter's to St. Lorenzo. The three cardinal-executors of the Will of Pius ix., with the present Pope, determined that the removal should take place at the dead of night and with absolute privacy. It would not have been strange if the populace of Rome had resented, as an insult to themselves, such an extraordinary method of procedure. There is good reason to believe that if the removal had taken place in open day there would have been no insults offered to those who were engaged in conducting the ceremony. The Rev. Dr. R. J. Nevin, Am. chaplain in Rome, has published an account of the matter which relieves it of a good deal of the strangeness that accompanied the first accounts. The funeral cortege as authorized by the Pope was to consist of the coffin, on a car draped in black, and two carriages containing ecclesiastics. But the old zealots whom Father Curci has been lately showing up, were altogether dissatisfied, and proposed using the occasion for a political demonstration against the Italian Government.

They saw in the occasion an opportunity of making a telling political demonstration against united Italy, and, to a certain extent, also against Leo XIII., whom not a few of them (the now neglected favourites of the late Pope) hate and others mistrust, as weakly inclined to the more astute and far-seeing policy which Padre Curci has so strongly advocated, as the only hopeful means of reenslaving the world to the Papacy. To this end they determined to organize secretly a great demonstration of their adherents, through the agency of what are called the Catholic societies—really well-drilled political clubs, organized for the maintenance and propagation of the most extreme Papal claims. Every effort was made, by means of confidential circulars and personal persuasions, to gather to the Piazza of St. Peter's, without regard to age or sex, such as could be induced to join in the funeral procession, and also to persuade as many as possible of the residents along the route to illuminate their apartments, out of respect to the illustrious and fallen dead. They utterly refused to respect the instructions of the Pope in the matter, and, when his wishes were conveyed to them, answered that they were bound to obey him in points of faith and worship, even to the changing of the sacraments, if he so decreed; but not in regard to the respect that they chose to pay to the memory of his predecessor. They actually thus, while protesting for the return of the temporal power to the Papacy, took advantage of its now being in the hands of the Italians to defy the

Pope to his face and utterly refuse obedience to his wishes.

At the time appointed, a body of about a 4000 priests, monks, students and zealots gathered in front of St. Peter's. The Pope began to fear that he would be accused of want of respect to his predecessor, and ordered additions to be made to the cortege. The distance from St. Peter to St. Lorenzo is about five miles. But the escorting of the hearse, when once the procession began to move, was taken entirely out of the hands of those whom the Pope had appointed, and the party of the zealots, with lighted torches and chaunting funereal psalms, surrounded, preceded and followed the papal cortege. The populace of Rome soon came to understand what was meant by this demonstration; they saw that if they allowed it to pass in silence they would be represented as sharing in the feelings of reverence so ostentatiously exhibited and as thus censuring the Italian Government for their anti-papal policy. In fact an article which had been written and set up before the cortege moved, and which appeared the following morning spoke of the reverential attitude of the people all along the line of the procession! It is thus made evident that the people of Rome were provoked to do what they did by the evidence that the movement was designed as a trap for themselves, to compromise them with the Government. They began to sing a Garibaldian marching-song. The zealots of the procession answered this with a cry that is simply insufferable to the Italians, *Viva il Papa Re?* Live the Pope-King! From that moment all was disorder. Dr. Nevin remarks:

I think it will appear, from what I have said, that the first to profane the dead were the Catholic societies of Rome—the priests and others—who, under the pretence of honouring a departed Pontiff, deliberately desecrated what ought to have been a purely religious ceremony by turning it into a political demonstration. Their sin in this matter was greater than that of the ignorant and much-provoked populace. The incident also furnishes a curiously striking illustration of the real relation of the Pope to the Papal system. He is apparently the most absolute head, whose will no one may gainsay. As a matter of fact, he has not the power of free action against his surroundings that our President has. He is simply the chief crank in a great machine, which *must* work with the machine or break. In this case he was disobeyed and defied openly by his own party.

—A correspondent sends us the following quotation and query.

Will you kindly give me a little light on the following. Reading a sermon on Isa. vi. 1—8, I came across these words,—"I cannot forbear to remind you that THIS WORK (the comforting assurance of pardon) WAS ACCOMPLISHED BY PERSONAL AGENCY. One of the burning ones came and took the live coal with the tongs from off the altar and touched with it the lips of the delinquent prophet, and a fair inference from this will land us in the grand New Testament doctrine and privilege of the direct witness of God's Holy Spirit to the adoption of the believer into the family Divine." Is this deduction correct? Does there exist any anology between the act of the seraphim and the work of the Holy Spirit? How does the Seraphim referred to typify the Holy Spirt.

Supposing I wished to preach from this subject, would I be justified (scripturally) in referring to the seraph as a type of the Holy Spirit?

If the preacher (Dr. Punshon) is wrong, what does the work of the "burning one" signify?

The live coal from the altar would seem to represent the atonement, especially its power to inspire the sinner with confidence, and to procure for him the Holy Spirit to enable him to do the works that are pleasing to God. The special application to the lips of the prophet has reference to the particular sin of which he was conscious, "as a man of unclean lips." The worship of the seraphim had made him sensible of the great defectiveness of his and his people's worship of Him that sitteth upon the throne. We are hardly prepared to say or to deny that the seraph was designed to be a type of the Holy Spirit.

—We write this at Ahmednuggur where we arrived this morning, Wednesday, Oct. 26th, to attend the annual meeting of the Am. Marathi Mission. There is a special interest attaching to this year's annual gathering, as it is the jubilee year of the Ahmednuggur Mission. There is an unusually large assemblage of the Native Christians connected with this Mission and some other Missions are present, from different parts of the presidency. The first meeting was this morning, and lasted from 9 to 12 o'clock, the exercises being all in Marathi. It was estimated that there were 800 present in the chapel. After the introductory devotional exercises, the Rev. R. A. Hume gave some account of the planting of the Ahmednuggur Mission. It is not a little remarkable that two of those who took up there abode in Ahmednuggur 50 years ago, to make known the Gospel to the people of this neighbourhood, should be still living, in America, the Rev. Hollis Read and Mrs. Read. Mr. Hume availed himself largely of a letter lately received from Mr. Read, giving particulars of their early residence and labours here. Dr. Archibald Graham, who also still survives, in Edinburgh, was then, stationed in Ahmednuggur and in a most kind, hospitable and encouraging way, made the missionaries welcome to his own home until they could make the needed arrangements. The tenants of the poor-house were at first the only ones that showed any willingness to hear the Gospel preach, and it was not long before a number of them became Christians and were baptized, and it was mainly of these that a church was formed a year or two later. The Mission was very much tried in the first years of its existence by the sickness and death and removal of its members, until the arrival of reinforcements from America. Babaji, a converted Brahmin from Bombay, was of great use, but his career was short; he died, leaving behind him a much honoured name. The Rev. Mr. Fairbank followed Mr. Hume giving a sketch of the rise and progress of the American Mission in Western India. After referring to the difficulties encountered by the first missionaries, Gordon, Hall, Nott, Newell and their wives, on their arrival in 1813, through the refusal of the Government to permit the preaching of the Gospel to the Natives until the modification of the Hon. E. I. Company's charter in 1814 cancelled the prohibition. Mr. F. spoke of the several modes is which the missionaries sought to make known the Gospel to the people, viz. orally, educationally and by the press. This Mission had always made chief account of the public oral proclamation of the Gospel, without at all neglecting or lightly esteeming vernacular schools and the preparation of the Scriptures and religious tracts and books in the vernacular. As early as 1821 there were 21 vernacular schools in Bombay and at various points in the neighbouring Concan; these schools were taught by Brahmin *pantojis*, under the supervision of the missionories. Very soon, in 1824, a beginning was made in the establishment of schools for Native girls, though some of the Natives assured the missionaries that they might as hopefully establish schools for asses. The first school for girls, in Bombay, was taught by a Native woman. The total of the missionary force in Ahmednuggur from the beginning, has been 26 men, 24 wives, and 3 unmarried women. The total of the years spent in mission work, deducting the time spent in learning the language, would be equal to 100 years of labour of one male missionary and 50 years of one female. We understand that there are now connected with the churches of the Am. Mar. Mission in W. India, about 1400 communicants. These churches are all under Native pastors. With regard to the early history of the Mission, this striking fact is mentioned by Mr. Read that in the first twenty years of the Mission, the number of converts was not equal to the number of missionaries.—The Rev. Dr. Bissell followed with an account of the educational work of the Mission which was exceedingly interesting. We are not able just now to give an outline of his remarks. We may mention that in the Girls' School at Ahmednuggur there are now 145 girls, of whom about 130 of them are daughters of Christians. During the 30 years that this School has been in existence, upwards, of 200 of the girls have been received to the church on profession of there faith.—The Rev. Dr. J. Murray Mitchell, with Mrs. M. and other visitors, is here.

Our readers will be interested, we think in some extracts from the letter of the Rev. Hollis Read referred to in the above.

"We began our work as our divine Master did (as a good Providence ordered it) at the lowest depths of humanity and worked upward. We arrived at Nuggur on Saturday; and on Sunday accompanied Dr. Graham to the Military Hospital, on the grounds of which assembled by his invitation, every Sabbath morning, the poor, the lame, the blind, the leprous, and having made known to them the great Physician who alone could heal their spiritual informities, he dispensed to them supplies of rice and grain to feed their famishing bodies. Here, in a word, commenced our Mission work. This vagrant, beggarly element was committed to the paternal care of our little Mission. We erected, at the expense of our English friends, an asylum, consisting of a number of ten-feet-square apartments, against the city wall, into which were gathered the poor, the maimed, the halt, the blind. In a few months, a cloud came again over us; our dear Bro. Hervey was called to his heavenly home, and good father Graves on whose labours, experience and counsel we so much relied, was forced by ill health to return to America. In October 1832, we hailed our first convert poor lame Khondoba of the asylum. With two other inmates of the asylum, he was baptized and received into the Church. The work went on until the first Monday of January, a day set apart (though unknown to us) by the Presbyterian Church of the U. S. and other Christian bodies, as a day of fasting and prayer for the heathen world. At our morning prayer in the Native langurge, three strangers were present enquiring about 'the new way.' Two were parents of a blind man in the asylum who had requested to be baptized. Our son, they said, has been blind from his birth, but now says that *he can see*. That day Babajee returned from the asylum, in an ecstasy of joy, saying that the poor people had all come about him, saying, what shall we do? I appointed a meeting for prayer; sixteen attended. The result was the organization of an independent Church, and the reception of twelve from the Asylum. Ill health

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compelled myself and wife to retreat to the hills. Mr. Boggs had lately arrived and could not speak the unknown tongue. The great responsibility of keeping up the Mission largely rested on Babajee, a good man and an indefatigable worker. What was our surprise to learn, within seven weeks, that the Master had come and called for Him. But the work went on."

—At the Ahmednuggur meeting, on Thursday morning, the Rev. Mr. Bruce gave a *resumé* of an interesting and valuable account of the literary work accomplished by members of the Mission, including a history of the translations of the Bible into Marathi. He exhibited a copy of the Marathi version of the Pentateuch made at Serampore by Dr. Carey and his co-adjutors, and published in 1813. This is indeed a curiosity. In the first place the character was a combination af Balbodh and Modi that could not be deciphered without a special study, and a portion of Genesis 1 that was read showed how far the version was from boing fitted to convey a correct idea. We have been told, but have never had the opportunity of verifying the statement, that there is a part of the Southern Concan where the dialect and character correspond to what is found in this version. We nnderstand that Mr. Bruce's paper will be published before long.

—The days for straining at gnats and swallowing camels have not yet gone by. Our city authorities are greatly exercised at the possibility of any portion—however small—of human remains from the neighboring Tower of Silence falling into the reservoir at Malabar Hill. The terrible disasters that might possibly follow from this little contamination of the water are painted to the eye of the mind in the most sombre colors: an almost incredible sum of money is at once voted to cover in the reservoir, and to shut out of the imagination the bare possibility of such dreadful consequences happening.

But the same city authorities can bear with remarkable equanimity—not the remote possibility, but the actual present fact that there are about 5000 bodies interred annually in shallow losely covered graves, within the town limits and close to the most populous parts of the city. If this does not pollute the water we drink, it does, beyond all doubt, pollute the air we breathe. If this polluted air does not produce a specific disease of its own it does, at least, increase sickness, and causes general ill health, and raises the death rate of the city.

There is a Mahommedan burial ground on Grant Road, in a very open place as compared with other burial grounds in the town. This one is within the boundaries of the Cammatteepoora division of the city, the death rate of which is higher than that of any other section in the town. The excessive mortality of Camateepoora is a subject for discussion every year or every quarter, without any successful results being arrived at. The soil in the graveyard at Grant Road is we believe unsuitable for the purpose; its level is below the road level; it is swamped every monsoons; there are no sanitary or police regulations (or none enforced) as to the depth the graves should be dug or other precautions to be taken to protect the living from the ravages of the dead.

Many critics think that the figure the Apostle had in mind when he said. "O wretched man that I am who shall deliever me from the body of this death?" was that of a dead body bound to a living man. What have we here in this *Primus in Ind* but something of the same dreadful repulsive nature on a huge scale. G.

—The accounts received this week of the loss of life in connection with the wreck of the *Clan MacDuff* off the coast of Wales on the 18th., are saddening. Some of the passengers lost appear to have formed a threatrical company intended for the Bombay stage; of these some had been in Bombay before, and were favorably known to the threatre-loving people of this city. Special efforts were made to secure the services of this company, and great expectations of theatrical entertainments in the coming cold season were indulged in. But man proposes. God disposes. G.

—An English correspondenr of the *Times of India* writes thus:

"A religious census of Newcastle and Gateshead was taken on Sunday last. In 1851 the percentage (by the Parliamentary census) of worshippers to population was only 21·31; last Sunday it had fallen to 15-06; and in Gateshead where 13.76 per cent. of the population attended church or chapel on Sunday only 9-62 attend now. This is bad enough, but it must not be forgotten that the congregations on Sunday last were swollen beyond the average by the church pulpits being filled by eminent divines in attendance upon the Congress. The population of Newcastle has increased from 87,784 to 149,549 since 1851; the worshippers in the Anglican churches have decreased by 761."

If the facts be as here stated we have no desire to ignore them: they are deserving of serious consideration. We have no means of knowing the religious condition of the towns referred to as compared with other English towns. But in the opinion of those who are in a position to know the condition of the people, both in towns and in the country, the people of England are more under the power of true religion in the year 1881, than they were in 1851—about six years before the great wave of revival commenced to roll over America, and Great Britian and many of the colonies and dependencies of Britain. We have to acknowledge however, and do it sorrowfully, that there is a vast amount of intemperance and ungodliness in the towns of England and elsewhere. G.

—News wired to Bombay this week declared an immediate renewal of the War in the Transvaal. Happily the next day brought the news that the Volksraad had ratified the convention with the British Government. It is now hoped that this long pending difficulty is settled for good.

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SATURDAY, OCTOBER 29, 1881.

APOCALYPTIC SKETCHES. XLI.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of Almighty God." Rev. xvi. 13, 14. This is under the sixth vial which is poured out for the drying up of the Euphratean waters. We would naturally expect that what is here said would refer in some way to the dominion of Turkey. As a matter of fact the kings of the earth and especially those whose supremacy is world-wide, whose dictation is heeded by the most distant nations, these have been in the last century more occupied with Turkey than with any other country. In the Crimean war England, France and Italy commanded the Bosphorus and in the Crimean peninsula as well as in European Turkey, contended with Russia. But the unclean spirits issuing from the mouths of the dragon, beast and false prophet would seem to denote doctrinal utterances or assumptions. The dragon we have seen to signify the imperial power antagonistic to the true Church; the beast the combined power of the church and state in Rome; and the false prophet may designate the system referred to in Rev. xiii. 11-17. Some suppose that the false prophet signifies the Mahomedan religion; but that name is not given to the system in ch. ix. As the three unclean spirits are represented as acting in concert, it would seem that we should find in them something that has its origin in the imperial, papal and clerical authorities. They are represented as exerting an influence upon the kings of the earth and of the whole world, leading them to take up a position adverse to the truth of God, so that when the great day of the Lord's manifestation shall arrive they shall be found opposed to the King whom God has set upon his holy hill of Zion. The interests of imperialism, of the papacy, and of the Romish clergy in different lands alike militate against the cause of God. At the same time we are to take note of a great change that has come over these powers with reference to their mode of opposing the people of God. All that they can now do is to lend themselves to certain teachings, certain ideas; they no longer put forth their strength to stamp out all opposition. Men are no longer thrown to lions or burnt at the stake or dragooned, because they choose to follow God's word. The great day of God Almighty is the day when all the world shall know that the crucified Jesus is at the right hand of the Majesty of God, and every one that has ever heard the Gospel shall be profoundly convicted of his stupendous guilt in having slighted the words of Christ. "My words shall judge them in the last day." Ritualism is an emanation from Rome, and it bears witness to Rome, studiously honouring it by the imitation of it. "Working miracles;" professing to change the wafer into the body of Christ, and to give men absolution in the name of God Nothing is more surprising than the way in which influential people in England have discarded the Protestantism of their fathers and now find all manne rof excuses for Romanism and Romanistic ritualism. These unclean spirits are represented as *going forth* into all the world. Perhaps it refers to the missions of false systems. Missions are by no means confined to those who are engaged in the dissemination of the pure Gospel. We find that even as the Pharisees of old, compassed sea and land to make one convert to their own peculiar views, and as the judaizing teachers exhibited a remarkable industry in propagating their erroneous views, so in these days are Romanists, Unitarians, Rationalists, Infidels, Mormons and Spiritualists sending forth missionaries into all lands. Even in the heart of Africa, the Protestant missionaries find them working against them,

as at the court of king Mtesa. The Spiritualists profess to work miracles and to bring back the dead into the world. Ritualism, Rationalism and Spiritualism might be the systems shadowed forth by the expressions in the text, with others that are kindred to them. On the whole the conclusion that most deeply forces itself upon us studying this remarkable and somewhat baffling passage, is that the reference is mainly to foreign missions carried on by churches that are not holding the head. A gospel is propagated that is more agreeable to the natural dispositions of men than the Gospel of the grace of God. How many are telling the heathen that there is no eternal punishment; that there is no such thing as the supernatural; that the mercy of God will meet the case of those who, while they worship idols remember their Creator; who take special pains to disparage those missionaries who do not believe in apostolic succession and stigmatize them as unauthorized preachers of the word. Some of these profess to work miracles and many of the heathen are led to believe what they assert, as is exemplified in the vows made to Nostra Senhora of Bandora by Hindus, Parsees and others. All these agencies have the effect of neutralizing in a measure the work of those who preach the simple Gospel among the heathen; and the very fact that so-called Christians should be holding such opposite and incompatible doctrines, causes the mass of the people in foreign lands to believe that there is no special reason why they should embrace the Gospel.

REMINISCENCES. CXLIV.

DIARY at sea, 1847.

Teach me what it is to love thee with all my heart, soul, mind, strength. One thing I desire, perfect love. Give me this Oh Saviour, and I want no other heaven. If this be my heaven, then how ought I to seek it? How do some men seek heaven? Why has God shown me that perfect love is heaven and perfect love may be obtained here, but that I may seek and find?

Christ liveth in me while and only while his word liveth in me, while it rules in me, while I hearken to it and not to any other suggestions. Hear and your soul shall live, live while it hears. My words they are life. Man shall live by every word of God. The word was God. I am the truth.

Sept. 15. I would give I know not what to see myself as thou seest me. My religion is a cheat and a mockery. I believe that I am continually sacrificing thee in one way or another. I am ashamed of thee and of thy words, and think it a much more serious thing to have another entertain a contemptuous thought of me, than to sin against thee. [And much more to the same epfect.]

Homunculus was not yet altogether delivered from the habit of seeking to find in himself something for self-complacency. The Lord had shown him that his life was in looking unto Christ and being all taken up with his goodness and sufficiency. Yet occasionally, he would begin to ferret in his own heart for something worthy, and could find nothing but what was inexpressibly odious. Even the seraphim cannot be looked at, can only look; they are filled with eyes within and without, and can see nothing but the glory of Christ. The Spirit of God is with us to show us in ourselves sin and need; in Christ worthiness. This is the wonderful way in which God has made us, that to all eternity we are not to find anything for complacency in ourselves, but only in Christ and in the people of Christ. Love is never satisfied, with itself for imagination can always take a flight beyond.

16. Butler's Analogy. "Practical habits are formed and strengthened by repeated acts, and passive impressions grow weaker by repetition." A truth that cannot be too much borne in mind. Hence we see the necessity of constantly growing in the knowledge of God. In God alone have we a compensation for the loss thus sustained. If what we see of God to-day affects us more to-day than it probably will to-morrow, new discovories of his character may be made, to-morrow, and so on to all eternity. So that the loss of emotion stimulates to action thus we are kept under the law of progress. Why am I less affected by the character of Jesus and his love than once I was? To the end that I may be stimulated to seek new discoveries of love. At the same time a habit of obedience formed requires less emotional incitement than a habit in its inception. So that I gain both ways. The great habit I want to form is the habit of faith. It can only be formed by daily, hourly, minutely exercise. Habit, this blessed law of our nature, in my friend if I am in the path of Jesus.

21. Truly a beautiful day. I know not when I have derived so much enjoyment from the influences of external nature. Near the equator. Oh that I loved the Saviour as the works of God would have me love him.

22. Let me praise thee, Oh Lord my Saviour, for all thy goodness to my soul. Thou art present wherever there are works of thine. They neither made themselves nor sustain themselves. Wherever there is motion there I see a creature moved by its Creator. Activity is one of thy names. It is an attribute of love, therefore an attribute of thine. It is a shame that there should be so much of God manifest in the world, and so little of God seen. Surely they who have the largest measures of faith are more than purblind. When thou didst heal the paralytic, forgiving his sins, it was as much as to say to all that assembled people, Whosoever will let him come and take. It was a challenge to each one to find out his wants and have them satisfied at once. No man was justified in leaving that house that day without some magnificent acquisition from such a potent friend of sinners. Blessed Saviour, thou art exerting an equal power whichever way I turn my eyes. Thou art crowding upon me the proof of thy glorious and all-powerful presence on all sides. Thou art challenging me to come and appropriate thy power. Every wave reproaches my unbelief, every cloud, every breath of wind, every ray of sunlight. Blessed be God that he is taking down before my eyes the miserable scaffolding of laws and processes and secondary causation and that I am coming out of the dungeon of this world's wisdom, into the glorious liberty of the sons of God, into a creation made eloquent and heavenly by the transfused presence of God. Be thou always with me Saviour, always, always. Let me herein exercise myself to know nothing but Christ and him crucified. To learn about the Lamb of Calvary from every thing in nature. Thou art the Same yesterday, to-day and forever. Let the Gospel not be to me a tale that is told, but a tale that is telling. He that believeth is saved, is in heaven. By faith I am united to thee, so that we walk together, read together, work together, sleep together. All things are possible to him that believeth. It seems to me that this is written on the face of thy creation, though no man can see it till his eyes have been opened at the cross.

...LOVE to our neighbor assumes divers forms. In a family, it is tenderness and care; in a neighborhood, courtesy; in friendship, sympathy; in business, integrity; in distress, mercy; to our country, patriotism; to the world, benevolence; to the church, brotherly kindness.

NOTICES.

M. E. CHURCH appointments for To-morrow. Grant Road 8-30 a.m. O. Shreves 6 p.m. Dr. Frazar. Dean Lane 11 a.m. J. Morris, 6 p.m. Jas Shaw. Mazagan 11 a.m. O. Shreves, 6 p,m. O. Shreves.

BAPTIST CHURCH.—(Bellasis Road, Byculla.) The Rev. G. H. Rouse, a Member of the Deputation from the Baptist Missionary Society, London, will (*D.V.*) preach to-morrow at 11 a.m. and 6 p.m. All are cordially invited.

BOMBAY Y. M. C. A. There will a Social Meeting, *open to ladies*, held in the Rooms of the Association Apollo Bunder, at 7-30 p.m. on Friday the 4th November.—Tickets at One Rupee each can be obtained from the Superintendent Tract and Book Society, and at the Rooms Apollo Bunder.

Y. M. C. A. The Members of the General Committee are reminded of the Meeting announced to be held in the Association Hall at half-past five o'clock, Monday the 31st instant to dispose of urgent business.

Epitome of News.

SATURDAY, OCTOBER 22.

—*Bombay Gazette*: Mr. A. O. HUME has written a letter which shows that he has the courage of his convictions in regard to the theosophists. He vindicates Madame Blavatsky and Colonel Olcott from the aspersions cast upon them by the *Saturday Review*, which denounced them as adventurers, and called them bad names besides. Mr. Hume states that they are not adventurers, but "very worthy, unworldly, unselfish, pure-minded people." Colonel Olcott, he says, did not get his army rank at the bar of a public-house, but in the service of the United States; and Madame Blavatsky is the widow of General N. V. Blavatsky, for many years Governor of Grivan in Armenia. Surely the status of both these notable theosophists is capable of verification, and it is for the interests of both that it should be placed beyond all doubt or cavil by the production of "papers" which would set the matter at rest for ever. But even if all doubt on this point were cleared up, we should still remain sceptical as to the "cause" with which they are identified being productive of "much good."

—The first telegraph line in China, from Shanghai to Chinkiang, had been laid before the last China mail left. During the progress of the work of laying the line, a Shanghai paper announced that from Soochow to Changchow, the agriculturists of the abjacent country pulled up and destroyed, through Feng-shiu motives, many of the poles that has been erected in that district, and troops had to be accordingly despatched to protect the line.

—The South-East Wynaad Gold Mining Company commenced crushing thee weeks ago, and, according to a telegram received in Madras on Wednesday night, the out-turn has averaged so far one ounce of gold to the ton of stone. The quantity crushed is not stated.

—An engineering work, which once upon a time would have seemed a miracle of audacity and skill, is brought to a successful termination on the 27th ult. For a long while past the directors of the Great Western Railway Company have been carrying forward a tunnel under the Severn, with a view to connect their lines on the Gloucestershire and Monmouthshire sides of that river. The point at which the

labour was commenced necessitated two miles of subterranean digging and, as usual in such undertakings, the headings were driven simultaneously from each side. The utmost accuracy of level and measurement is of course demanded to ensure that the two excavations shall precisely meet, and engineering science is able to accomphlish this with far more precision than a rifle can be laid upon a target. So exact had been the line taken that the centre of the western passage was not more than three inches out of focus with that of the eastern.

Monday, October 24.

A committee, including the Maharaja of Moharbhanj, Raja Shyamananda De and several other native gentlemen has been formed at Balasore for the purpose of promoting the construction of a line of railway from Raniganj to Katak and Puri. The promoters insist strongly on the benefit of such a line to the vast multitudes of pilgrims, estimated to number between two and three hundred thousand annually, who visit the temple of Jagannath at Puri, and they put forward estimates to show that this pilgrim traffic alone would yield a profit of ten and a half per cent, after deducting, working expenses.

—*Word and Work*, Sept. 29: Mr. Spurgeon preaching in his Tabernacle on Sunday evening last from Lam. i. 12, applied the words to the sufferings of Christ: "Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like My sorrow, which is done unto Me, wherewith the Lord hath afflicted Me in the day of His fierce anger." "Look at this throng," remarked Mr. Spurgeon, in the course of the sermon; "come here any Sunday night or morning throughout the year and it is the same. How come the people? To see a man in fine raiment? We have no millinery. To listen to sweet tunes of music and the strains of an organ? We have none of it. What come they for—to hear an orator? Far from it: I have never aimed at oratory, nor desired it. I have preached Christ from my very soul, and the people throng the house, and always will when Christ is fully preached, for men want a Saviour. We hold the people by no magic, but the name of Christ." Towards the close of his discourse, the delivery of which occupied fifty-five minutes, Mr. Spurgeon, said he knew no man he would change lots with so long as he had a chance to tell abroad the fame and name of Christ.

—The ancient church of the Vaudois, held last week its annual synod at Torres Pellice, and amongst many interesting facts which transpired we notice with peculiar pleasure that the Christians of Scotland have completed the raising of their promised gift of £12,000 as an endowment for increasing the hitherto insufficient stipends of the Waldensian pastors; this good example is to be followed in England, a movement to this effect having been inaugurated at the meeting held in Lambeth Palace, in March last, when the Archbishop of Canterbury presided and expressed his hearty concurrence in the plan.

—*Bombay Gazette*: "The fact? that some months ago a number of new telegraph offices were opened in different parts of Bombay, and that a message of six words can now be sent to any part of the island for four annas, will, perhaps, not do the new Telephone Company much good. Large numbers of four-anna messages are sent by the natives. Our own opinion is that there is ample scope in Bombay for the private telephones, for the four-anna telegraph messages, and for the Telephone Exchange. But the company which is about to establish the Exchange must not fancy that an incomplete system will do any good, or that the public is at all disposed to believe that the Oriental Telephone Company possesses a monopoly in telepones."

The people of Multan are to be punished for their recent disturbances by having to maintain an extra police force at a cost of Rs. 8,500 a year.

—Mr. Burch has been committed to be tried before the High Court for defrauding by persenation.

—*Lucknow Witness*: A horse-race was won the other day on the Saratoga track in America by the free use of coffee. That is instead of giving the horse spirits wine, as is common, a quart of coffee before the second heat and a pint before the third enabled him, though he was out of sorts and lost the first heat, to win the other two. This is a point of some significance in confirmation of the truth becoming more and more widely recognised that alcoholic liquor is not at all neccessary even in places where it has been deemed most essential.

—A neat and commodious house for the worship of God has been erected at Naini Tal, and was recently dedicated by the Rev. P. M. Buck, Presiding Elder, of the M. E. Church.

—*Lucknow Witness*: It is refreshing to read the words of an energetic Protestant contributor, W. Willcocks, in the *Indian Churchman*, in severe reprehension of the clergy of the Church of England who take upon themselves the name of "priest," with full knowledge that the meaning which now attaches to it is that of "sacrificer." He adds, "It prostitutes our truly Apostolic Church to that half heathen half Christian Church of Rome. The clergy would exercise a far greater influence for good over the laity, if they would cease to imitate Rome in its pride and its follies, and imitate rather the apostles of our Saviour, who called themselves ministers or servants of their congregations; if indeed they would realize the fact that the clergy are for the laity and not the laity for the clergy."

Tuesday, October 25.

—Extracts from a letter addressed to the Papal authorities in which Mgr. Campello Canon of St. Peter's announces that he has abjured the Romish faith: "I looked, to the new Pontiff for a truce, at least, to the evils which have long afflicted us, but the condemnation hurled against the recent publication of Father Curci, confirming to the full the precedent of Canon Audisio, tears away the veil, and shows that party ire is implacable. Yet history shows that such condemnations were inflicted in the past on the most illustrious men of this and every other nation, and that to-day, priests, venerable for learning and blameless lives, and of more than orthodox creed, are liable to them. Such condemnations, I repeat, have always turned out to the honour of the condemned and to the discredit and worse of their judges, but yet all this is manifest evidence of the worst tyranny, which, not content with imposing silence, longs to oppress and stifle the voices of the oppressed, as formerly the last wails of the victims.

* * * * *

I quit the ranks of the Roman clergy to militate in those of the pure Gospel of Christ, thus remaining true to my vocation, and convinced of finding peace for my soul, since, strong in the doctrines of the Divine Master, not adulterated or counterfeit, it will be given me to profess myself a Christian without hypocrisy, and an Italian citizen without a taint of being a traitor to my country. No one, least of all your Eminence, will suspect that I am led to this step by hard treatment or unsatisfied ambition. On the contrary, I affirm that I was well received everywhere, I felt specially honoured by the goodwill of my colleagues, of whom I shall retain the most dear and imperishable remembrance. Moreover, the dignity of a canon of the first Church in the world was held by me in such esteem that no other object of ambition could have seduced me. I am spurred on by the above reasons, and if my whole mind is to be manifested, I am moved likewise by disgust of a life spent almost wholly in uninterrupted religious exercises, of five or six hours daily, which all sensible persons must regard as stupid fetishism and most degrading idleness; but above all else, what decides my course is the study of the faith in the unquestionable pages of Christian antiquity, and in the modern ones of the immortal Rosmini, Gioberti, Venturo, and of the excellent Roman priest and curate De Sanctis. I therefore beg your Eminence to notify to the Pontiff my spontaneous abjuration of the Catholic faith."

Wednesday, October 26.

—*Bombay Gazette*; (telegram) "The screw steamer Clan Macduff, which belonged to Glasgow, left Liverpool on the 18th inst., with seventeen [? eighteen] passengers and a crew of forty-three all told. She was caught in a gale off the Welsh coast, and sprang a leak, which caused her to make water so rapidly that it could not be kept under, and the vessel had to be abandoned. So far as is at present known, thirty-one only out of the total of sixty souls on board have been saved, and the remaining twenty-nine are believed to have been lost."

—"Four of the eight members of the theatrical company who left England for Bombay in the Clan Macduff have been lost by the wreck of that ill-fated steamer. Mr. John Turner, Mr. Hewett, Miss Lizzie Heyes, and Miss Ada Lester were among the passengers, and as their names do not appear in the list of those saved, we have little reason to hope that they have not perished. There is something expressibly sad in the fate that has overtaken them,"

—"Messrs. Moody and Sankey, who were both in London when the mail left, had definitely arranged to commence their preaching and singing services at Newcastle-on-Tyne on Sunday afternoon, Oct. 9, following the conclusion of the Church Congress. After spending some time in that town, they would probably proceed to Scotland. and thence to Ireland, visiting the English southern towns later on."

—"London, Oct. 25, Preparations are being made for renewing the war with the Transvaal, and infantry, cavalry, and artillery are also preparing to advance."

—"It is a striking fact that of the £1,285,000, representing the entire increase in the amount derived from passenger traffic on the English railways last year, as compared with 1879, nearly one million has been from third-class traffic. It appears that in ten years the third-class traffic has nearly doubled, having risen during that period from 7,473.000*l.* to 14,830,000*l.* Meanwhile the receipts from first-class traffic have remained almost exactly stationary, while the receipts from second-class have actually become about 1,400,000*l.* less.

—*Overland Mail*: "The Church Congress commenced its sittings at Newcastle-on-Tyne on Tuesday. The Bishop of Durham delivered an inaugural address to an overflowing audience in the Town-hall. At an evening meeting the Archbishop of York gave a discourse against Secularism; and an animated discussion took place in the Congress on Wednesday on the limits within which variations of Ritual may be permitted. Sir R. Cross read a paper on the parochial system.

The Congregational Union of England and Wales has been holding its annual conference in Manchester, the Rev. Dr. Allon presiding."

"The Arabs who lately defeated Ali Bey have destroyed the railway station and part of the line at Oued Zergha, 60 miles from Tunis, burning the station-master alive and massacring about a dozen of the officials, most of whom were Maltese and Italians."

"Obituary.—Gen. D. Pott, C.B., Ben. S.C.; Major Gen. G. Cautley, Ben. Ret.; Surg.-Gen. G. R. Playfair, Ben. Ret.; Sir J. B. Karslake, Q.C.; Sir John Musgrove, Bart; Admiral W. A. Baillie-Hamilton; the Hon. F. B. Harman; Mr. W. Biggs, J.P., late M.P.; J. Sawrey, J.P. and D.L. for Lancashire; T. T. Jackson, D.L. and J.P. for Pembroke; Lady Wilkinson; the Hon. Mrs. Pare; the Hon. Mrs. W. Warren-Vernon."

—*Times of India*: "The report on the Horticultural Gardens, Lucknow, for the year is as satisfactory as those on the Saharanpur Gardens. In fruit culture Lucknow almost carries away the palm from Saharanpur. Experiments were made in cultivating the Malta orange in good soil, and oranges were grown at a net profit of Rs. 88 per acre. Peaches were cultivated at a profit of Rs. 90 per acre, and plants of six kinds of peaches were added to the gardens. Strawberries are grown at Lucknow, and are larger than those grown on the hills. Two kinds of loquats are grown in the garden, and plants of the Avocado pear and the apricot have been planted out and doing well.

—*Madras Times*: "At the last criminal sessions held at South Canara, Manjee Shett was charged with attempting to murder his wife Chinuammah. At a stream, prisoner took her by the hand and led her into the water, and when she was waist deep, prisoner gave her a push from behind, and she was carried down the stream till she came in contact with some bushes, of which she got hold and there remained for two days when she became unconsious, and on recovering found herself in the house of one Appu Naick. Prisoner, in his examination replied that she being blind he thonght to get rid of her and so pushed her in. The Court concurred with the assessors in finding the prisoner guilty of attempting to murder his wife, and as the offence was deliberately planned, and failed of success by the merest accident, the prisoner, the Court remarked, should receive the heaviest sentence awardable for the offence, and he was accordingly sentenced to transportation for life.

Thursday, Octobr 27.

—*Overland Mail*: "To the systematic treasure-seeker a hopeful prospect is opened out by an electrical achievement lately reported from the United States. It would appear that, during the summer of 1843, the schooner *Vermilion*, laden with copper bars foundered in Lake Erie during a heavy gale of wind. Her cargo was valued at 600,000 dols., and its owners spared no pains or expense to recover it, but in vain. The *Vermilion* had gone down in the deepest part of the lake, and, after several fruitless attempts to discover her whereabouts, the search for her was abandoned as hopeless. Thirty-eight years had elapsed since her loss, when an Erie boat, provided with an electrical appartus for the detection of metal substances, was cruising about the lake one fine morning. Suddenly the person in charge of the machine observed unmistakable indications denoting the presence of metal beneath the surface of the water over which the boat was at that time passing. The bearings of the spot were at once taken, and on the third of last month a couple of divers were conveyed thither and lowered into the lake. They alighted on the deck of the submerged schooner, and succeeded in penetrating into its hold, whence they extracted and brought to the surface one of the long missing copper bars. The entire cargo has since been recovered. After this successful feat, who can doubt that it is reserved to electricity to solve all the old-standing mysteries of sunken Spanish and Dutch galleons, British treasure ships, and piratical hoards that have defied mere human ingenuity and perseverance for so many years past?"

—"The principle features of the Land Bill for England that has been prepared by the Farmer's Alliance are the establishment of a law court for the settlement of rent and other disputes; the granting of compensation to the retiring tenant for improvements he has executed; the abolition of the law of distress; giving the tenant perfect freedom of cultivation; and throwing the whole of the tithe rent-charge on the landlord."

—"The reported abduction of girls from England, which has lately excited much public attention and solicitude, has undergone a thorough examination by the officers of the Criminal Investigation department. Their inquiries have been much impeded in several instances by the relatives of the so-called "kidnapped" girls, who, in many instances, are found to have been consenting parties in the immoral traffic. It has been established that many Continental brothels have agencies in Soho and other parts of London."

Friday, October 28.

—*Times of India*: on Mr. O'Conor's annual review of the maritime trade of British India for the year 1880-81.

"The value of the merchandise imported amounted to Rs. 50,30,88,343, being ten-and-a half crores in excess of the imports of the previous year, and, indeed, of *any* previous year. The exports of country merchandise amounted to Rs. 71,97,40,678, which is seven crores in excess of any previous year. Mr. O'Conor calls attention, however, to the significant fact that the whole foreign trade of India is still very small in comparison with the population. According to the census of 1881, the population numbered 252,541,210, and the totals of the trade therefore give a result per capital of the population of about 5¾ rupees. In comparison with any European country, and even in comparison with Ceylon, this is a very small proportion. Of the whole maritime trade which came to and left India during the official year in question, no less than 58.78 per cent. passed through the Suez Canal, that is to say, Rs. 81,17,58,763 out of a total of Rs. 1,38,10,86,571. The total tonnage of Bombay port was —steam 1,651,803 tons, and sailing, 1,493,133, tons, making a grand total of 3,144,936 tons. The total tonnage of Calcutta was—steam, 1,294,828, sailing, 993,932, making a grand total of 2,288,760. While Calcutta still flourishes as the greatest port for the import and export of merchandise to foreign ports, Bombay entirely eclipses Calcutta in respect of the coasting trade, of which it has practically the command. Thus, while the Calcutta coasting trade represents a value of seventy-four lakhs only, that of Bombay represents a value of fifteen-and-a-half crores."

—Deaths last week 448.

—*Times of India*: "It is satisfactory to find that the most recent official returns show that cholera is steadily dying out in this Presidency, and that the state of the public health is such that no alarm need be caused even to those dreadful alarmists, the members of the Egyptian Sanitary Board. There were only three deaths from cholera in Bombay itself during the week ending last Tuesday, while in the districts of Ahmednuggur and Sattara, where the disease has hung about longer than elsewhere in this Presidency, the authorities are able to report that it is now decreasing."

—*Mirror*: "There were 487 Brahmos in Calcutta on the night the last census was taken. The educational figures of the census are worthy of notice. Of the total population 684,651, 31-1 per cent, of the males could read and write, and 6-6 per cent. of the females. The same figures, when applied in detail, stand thus: among Hindus 36-9 per cent. of the males could read and write, and 6-8 per cent. of the females; among Mahomedans 14.2 per cent. of the males and 1 per cent. of the females; among Christians 79 per cent of the males and 67 per cent. of the females; among Brahmos 85.3 per cent. of males, and 64.6 per cent. of females; among Jews 63.5 per cent. of males and 29 per cent. of females, and among Parsis 83.5 per cent. of males and 69.2 per cent. of females."

....A certain amount of opposition is a great help to a man. Kites rise against, and not with, the wind. Even a head wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition.—*John Neal*.

Selections.

PEARLS FROM OCEAN GROVE.

LIKE JESUS.

A brother in speaking of the Christian life—bearing the characteristics of the life of Jesus, gave the language of a little girl in reply to the question, "What is it to be a Christian?" She said: "It is to do as Jesus would do, and behave if He were a little girl and lived at our house."

A young Christian who heard of this definition of a Christian, remarked: "That could never be. No mortal could do what Jesus would do in the various circumstances of life, because Jesus was divine in His nature and perfect in all He said and did. We are frail, sinful beings, full of imperfections and infirmities." She said: "It seems to me like this. A master artist paints a picture,—it is called a superior work of art. A pupil undertakes to copy it, and his picture is readily recognized as a copy of the artist's fine production. In its essential features it bears a strong resemblance to the original; but when compared with it, how inferior! Numberless defects will be found in the work of the novice, and the two paints are very different in their real merit and worth."

This is a just comparison. Many, very many imperfections must always be found in the best imitations of Him who is "Chief among ten thousand and altogether lovely,"—the adorable Jesus, who "knew no sin." But it is true that we may through the omnipotent mercy of God, be so nearly conformed to His likeness as to be recognized by all who behold us as bearing the image of the heavenly—though "compassed about with infirmities."

O, glorious truth—wonderfully glorious! that we should bear any resemblance to the infinite Holy One!—even the faintest outlines of the Divine! It seems too great and too blessed to be true. And yet, is not this set forth as our privilege in the Gospel? "Let this mind be in you which was also in Christ Jesus." And again "Christ suffered for us, leaving us an example that he should walk in His steps."

After all, was not the definition of the little girl a correct one? "To do as Jesus would do and behave as He would behave if He were in our circumstances," must be the true Christian character according to the divine requirement and the possibilities of grace.

GOOD ANCHORAGE GROUND.

"Now I have found the ground wherein sure my soul's anchor may remain," said an aged saint whose glowing words and bright countenance often thrill the hearts of those who listen to her blessed testimonies. "I have many afflictions," she added, "many infirmities, but Jesus makes His love so to abound in me, and so richly feeds my soul from day to day, that I hardly realise I have anything hard to bear. I am exceeding joyful in spirit. As age and infirmities are increasing, my supplies of grace are also increasing. My path is growing brighter and brighter all the time!"

THE "SHALLS" IN THE BIBLE.

"It is wonderful how often the word "SHALL" occurs in the Bible," said Mrs, Bottome. "I have been reading with great delight the 55th chapter of Isaiah, and was wonderfully struck with the word "*shall*" repeated so many times in that one chapter, We are told what we *shall* do, and what God promises as the reward that *shall* be given to those who obey, &c., the reasons and the conditions of these *shalls*. God commands—'Hearken diligently unto me!' The phrase, 'Hearken diligently,' means more than merely to hear,—it means to listen—to give earnest attention to the word spoken—to turn from other sounds or shut them out, as a deaf person holds the hand behind the ear to shut out sounds behind—and to catch every word that is spoken. So eager, so earnest should we be to 'hear what God the Lord will speak unto us.'"

A RICH BANQUET.

A Christian lady spoke of the "feasts of fat things" we enjoy here. "I was thinking," she said, "of the words, 'Thou hast prepared a table before me,"—and what a table is here spread! At a royal banquet it is expected that only the great ones and those of the royal family are to be present, and they partake freely as distinguished guests. I thought, how wonderful that at the feasts given by the King of kings there is no respect of persons—poor people, and those who are of little account in the world, are all welcome—for He has 'made us kings and priests unto God.' Lo, we are of the Royal family, and have a right to all the privileges of our Father's house."

"And my God shall supply all your need according to His riches in glory by Christ Jesus."

THE WIDOWS SHOULD TRUST.

A widowed mother having heavy responsibilities upon her in the charge of three sons, feeling greatly the need of counsel from some judicious friend, said one day, "O, if I only had President Finney to advise me what to do!" The Holy Spirit said to her, "Could President Finney do any more for you than Jesus Christ enabled him to do? You can go directly to Him—the Infinite source of wisdom and power, and get all you desire." Feeling great solitude, and asking God to "supply all her need," she retired for the night, and dreamed that she was in a room, and suddenly great folding doors opened before her into another apartment where there were many boxes—piled one upon another, and each one labeled. One was marked, "Wisdom:" another, "Patience;" another "Strength;" another, "Meekness," &c.,—all the graces for which she had been asking. Then she saw, over-shadowing these gracious provisions, a luminous cloud, representing the Divine presence—and a voice spoke to her, saying. "These are all for you. Take just what you need for your use."

She then saw how ample was the supply for all her necessities, and it was only for her to reach out the hand of faith and take it. She availed herself of the blessed privilege and found the promise verified to her. "My God shall supply all your need according to His riches in glory by Christ Jesus,"

Years had passed; her sons had grown to manhood, and in their training she had clearly seen the hand of God. She had been divinely directed in their education; they had been influenced to give their hearts to Christ, and now were favored with good positions; and she believed her prayers would be answered in their future usefulness in the world, and their final salvation. It is safe to trust God. "He shall cover thee with His feathers, and under His wings shalt thou trust."

A Christian lady said she had recently passed through a great trial. It was something that was of an exceedingly aggravating nature. Just previous to this trouble she had been favored with a week of peculiar rest and comfort—of warm and genial fellowship with kindred minds; and now this annoyance had come. It was like as if a hose has been opened upon her with a shower of cold water—chilling her very heart. She felt the assault to be so uncalled for, so unreasonable, and so cruel! Then the words were spoken to her troubled heart—"He shall cover thee with His feathers, and under His wings shalt thou trust." She thought of the feathery tribe, how impervious they are to the heaviest showers—the water running off as fast as it comes; and said in her heart, "If I can be covered with His feathers, and His wings shelter me, I need not suffer from such annoyances as I have had to-day, God says He will thus cover me and shield me from the storms, and now 'I will trust in the covert of His wings.'"

From that time she was enabled, when trials came, to realise perfect rest—entire freedom from irritation and vexation. The very same kind of assaults had been repeated, again and again, as the one alluded to, but she had been enabled "in patience to possess her soul." She really had not found them hard to bear, but had in every case been triumphant.

"FEAR NOT."

A German minister, in speaking of the security of God's people and the precious promises of the Bible, said: "How often the words, 'Fear not,' occur in the sacred volume! I have counted up into the seventies, and I thought that was enough. I need not look for any more."

How assurances of the Divine presence, and help and comfort to those who love God, abound! Why should any of His children doubt or fear for one moment?

THE COVENANT.

Dr. Palmer spoke of the covenant which God proposed to make with His people, and that if they were willing to sign the articles of agreement the matter could be settled at once, and they could immediately come into possession of the rich inheritance purchased for them by the Redeemer. He said: "This is the covenant I will make with them in those days saith the Lord; I will put my laws into their hearts and write them in their minds." He put the question—"Now, are you willing to sign this article of agreement? Will you give yourselves over to Jesus?"

A sister said she was so glad she had signed the agreement, and given herself over to God more than thirty years ago, and she could testify to His praise that He had fulfilled His part of the contract in every particular.

A brother said: "I have signed the agreement, but there is a difficulty in my mind. I should not feel myself complimented very much if a *worthless* piece of land should be deeded to me. I feel myself to be so *utterly unworthy*, and have nothing of any value to give to God, either in myself or in my possessions. But I was looking on a bulletin board the other day and read this statement: "This whole tract of land along this coast eleven years ago was a worthless, barren waste, and now Asbury Park alone is worth a million of dollars!' I thought, if through the ingenuity and energy of man such a work could be accomplished, could not the All-wise and Almighty One take a poor, worthless thing as I am, and make something out of me for His use and for His glory?" The conclusion was that God could do this, and the brother's faith seemed to take hold of the promise—"Then will I sprinkle clean water upon you and ye shall be clean. A new heart will I give you, and a new spirit will I put within you; and I will put my Spirit within you, and cause you to keep my statutes," &c.

CARING FOR THE FLOCK.

"They shall grow up as calves of the stall." An old farmer who had been accustomed to raising calves, said when he wanted to raise one he always took care of it himself. He fed it, he cleaned its coat and took the greatest care possible to have it flourish and grow to maturity. The result was in every case successful. His calves were the fattest and finest of all in his neighborhood, because he took all the care of them himself.

Some of his neighbors were also raising calves, but they allowed the poor animals to forage for themselves, and they were scrawny, mean things—their coats rough and unsightly, and they looked forlorn.

Now, if God takes care of us, we shall "grow up as calves of the stall" that are well fed—and watched and cared for continually, we shall be "fat and flourishing." But if we undertake to provide for ourselves, and to forage in the poor, dried up pasturage of this world, we shall be like the lean calves that were left to themselves, and never amount to anything.

STRENGTH IN WEAKNESS.

Rev. brother Brads said: "I have not lost my will, but the Lord has straightened it out so that it runs parallel with His will. I am walking in the light, for I carry the lamp with me all the time."

Mrs. Hughes said this precious passage in the 12th chapter of Hebrews had been in her mind—"Out of weakness were made strong." —(*Guide to Holiness.*)

THE EVANGELIST: HIS CALL.

Our Commission as Believers.

BY HON. J. W. F. WHITE.

THE words of the saintly mother to her son, as he was hurrying to stop the irregularity of Thomas Maxfield preaching, "John, take care what you do with respect to that young man, for he is as surely called of God to preach as you are," were a revelation to John Wesley, and have been the inspiration of the religious movement that for a hundred years has been spreading over all lands. Without the assistance of lay helpers and lay preaching, Methodism would have died in its infancy, and John and Charles Wesley would never have been admitted into the company of England's illustrious sons in Westminster Abbey.

A regularly organized church, and men set apart to minister, is a Divinely appointed institution. It is not merely a politic arrangement, but an absolute necessity for the moral and spiritual welfare of the race. Without organized churches and regular pastors Christianity would sink down into a cold philosophy, personal piety cease, and all moral reforms go backwards. I have little confidence in any moral reformer who is not a member of some Christian church, and no faith in the permanent success of any moral reform movement carried on outside of Christian influence and control. A church may have a false creed, or may fall into error, or grow corrupt, but the evil can be corrected only inside the church, or by establishing another and better church.

It does not follow, however, that the regular ministry are wiser or better than the laity. The age of monastic learning is past. The laity of this day are as intelligent, and as capable of judging and deciding correctly, as the clergy. Men must be moved now by appeals to their judgments and consciences, not by assertions of superiority or claims of Divine right. Priestcraft, as a potential agency, never existed in America, was buried in England years ago, aad is hastening to its dying struggle in Europe. Nor does it follow that the regular ministry are the only ones authorized to preach the Gospel and offer eternal life to perishing sinners. Every one who is truly "moved by the Holy Ghost and called of God" to preach has a commission superior to parchment roll, and needs not the imposition of human hands. God works by human agency, and often by the humblest instruments. His work is progressive. The volume of Divine truth was gradually revealed, and His great plan of saving man gradually developed. Every age presents a new truth, or a higher development of the old. The indications of providence and the call of the Church now are for a more hearty and thorough co-operation of the laity in the work of Christ. And the laymen are answering the call; they are talking a more active part than ever in all departments of Christian work, and in most Protestant churches are giving practical illustration of the efficiency and power of lay preaching.

The world has outgrown Prelacy and Ritualism. They are the bastard offspring of Judaism and Paganism, begotten of the Church amidst the corruptious that overthrew the ancient civilizations. They attained their majority in the age of Gothic cathedrals, and are now far gone in the senility of old age. It is time they were dead, and were buried in the tomb of the dark ages with the other mouldering relics of the past. Here and there there is a feeble, sickly effort to revive Ritualism, but the fashionable folly is not likely to prove contagious, for the world sees and notes the fact, that the spiritual vitality of a church always

sinks just in proportion as the ritualistic fever rises.

The design of preaching is to save sinners. The providentially appointed mission of Christianity is to offer eternal life to all, but especially to carry the Gospel to the poor. When the Baptist was pining in prison, sorely tempted and almost doubting his own testimony, he sent his disciples to the Divine Teacher to know if He were indeed the Messiah. "Tell John," said the Master, "what miracles you have seen; the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and," as the crowning evidence of His Messiahship, "the poor have the Gospel preached to them." Christianity started right, let it continue to follow in the footsteps of the Master, by continuing to carry the Gospel to the poor.

Vast cathedrals with massive towers and vaulted aisles are very suitable places for the worship of Jehovah, but it too frequently happens that the piety of the worshippers is in inverse proportion to the height of the towers. Rich men may very properly give of their abundance to erect splendid church edifices and fit them up in elegrnt style. God delights in grandeur and beauty, but He loves the humble poor more than magnificent temples. It is not written, "Blessed are they who worship in splendid churches," but, "Blessed are the poor in spirit, for theirs is the kingdom of Heaven;" not "Blessed are the rich," but "Blessed are the meek, for they shall inherit the earth." Splendid church edifices are all right if the right spirit is in the pulpit and pews. But very few of the poor ever hear the Gospel in such places. They must hear it, if they hear it at all, where the Master preached to them—and where Wesley and his helpers preached to them—on the roadside, at the street corners, in their humble dwellings, or in plain buildings they helped to erect, and where they can feel at home.

Education, refinement, culture, are excellent things. Ignorance is the mother of superstition and fanaticism. The more thorough the education and scholarship of the preacher the better qualified he is for his Divine calling. The ministry must keep pace with the progress of science and the advancement of learning, or fall to the rear in the world's onward march, and cease to have any influence. But in meeting the requirements of the educated few the wants of the uneducated many must not be forgotten. The great business of preaching is to save the lost. Elaborate expositions of theological dogmas, or beautiful literary essays, never converted a sinner. True refinement and culture are very becoming the pulpit; but it is possible for a preacher to have a kind of "culture" which cultures Christ out of his sermons and all religion out of his congregation. In his effort to please all and offend none, he touches softly the glaring sins of the day, skips over the rough passages of the Bible, and tones down the thunders of the law to a gentle whisper. Of course there are no revivals in that congregation. They are so highly "cultured" that a hearty amen would startle preacher and people, and the earnest cry of a soul for pardon would be a shocking disorder.

The great mass of mankind are, and always will be plain, common people. They live by their daily toil, and are daily covered with the dust of the field and shops. They do not want or need learned sermons; they care very little for refined distinctions, elegant passages, or classical allusions, and take but little interest in manuscript performances, But they have good common sense, and big, warm hearts. They want a Gospel that has soul in it—that has life and power. They want a preacher whose heart is in sympathy with theirs, and whose earnest pleadings prove that he believes and feels what he preaches. And when the good news enters and fills their big, warm hearts, they are very apt to let the world know something has happened. One of their own class can reach their hearts the quickest, and is generally the most succesful.

The labouring classes are the hope of the Church and the world. The workers of this generation will be the rulers of the next. The poor of to-day will the rich of to-morrow. The Church that fishes for the rich has entered upon its decline. The Church that preaches the "old, old story" of the cross, and devotes all its energies to reclaiming sinners and uplifting the lower classes of society, will be the Church of the future. It was from the common labouring class that Wesley obtained his lay preachers. Men of good sense and noble impulses, but rough, rugged sons of toil, like Nelson and Walsh, with no theological teaching, and no previous preparation but the power of the Holy Ghost, and hearts burning with the love of Christ, they went forth, working at their trades, reading their Bibles, praying and preaching as they went, until they shook the British Isles with the same power that shook Jerusalem on the day of Pentecost. "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?"—(*Word and Work.*)

MISSIONARY TOUR IN THE INTERIOR OF CHINA.

Canton, July, 1881.

NINETEEN years ago the First Presbyterian Church of this city was organized with six members. To-day three organized churches, with nearly four hundred members, is evidence that the workers in this great field have not been idle. Recent copies of THE EVANGELIST contain accounts of work done in other fields. What has been done ten thousand miles in another direction may not be without interest.

THE WORK IN CANTON.

The First Church, numerically the largest in Canton, is under the care of Rev. Dr. Happer, whose work is chiefly confined to this charge and to the seminary for training of native pastors.

The Second Church is under the charge of Rev. B. C. Henry. The church from a feeble beginning has grown rapidly, filling the chapel to overflow, and is in great need of a new building. In addition to this work Mr. Henry has a chapel in the city, gives regular instruction to a large Bible class, and has in charge a number of outstations that received frequent and instructive visits.

The Third Church was only recently organized under the care of the Rev. H. E. Noyes, who has labored long in this mission, both in preaching in the city, and in founding and superintending numerous out-stations. The new church, with an organization af twenty-five members, is in a promising situation, and has every prospect of becoming a strong addition.

The Canton Seminary, under the efficient control of the Misses Noyes, is a bright light amidst prevailing darkness and ignorance. The numbers are steadily increasing, and the capacity of the new building will soon be fully tested. Great care is used in admitting applicants, and much painstaking labor bestowed to secure the highest good. Almost every communion service witness additions to the Church from this school. Few women have labored more earnestly than the Misses Noyes, and the fruit of their toil is daily becoming more visible. Instruction is also given in many day schools, chiefly under the labor and charge of the Misses Happer, whose fine knowledge of the Canton dialect make their services especially valuable.

Among the powerful agencies for good stands prominent the hospital work of Canton under the able direction of Dr. J. G. Kerr. During the past year more than sixteen thousand patients have been treated, many of them coming from long distances, and returning to their villages often healed in body and soul. Some of the most difficult cases have been successfully treated. A physician who witnessed a recent operation, informed me that Dr. Kerr's ability in any city in America would speedily bring him a fortune. For twenty years he has given himself with little interruption to the noble work, healing the sick, removing ignorance by the preparation of medical works, and by regular instruction to a promising class of medical students. Few men have accomplished more for missions, or deserved more the gratitude of the entire Church.

JOURNEY INTO THE INTERIOR.

A recent journey, occupying in going and returning some hundreds of miles, partly on foot, through new country, confirms my belief that in Southern China a great door has been opened. Imagine one-third of the people of the United States living in the States of Ohio and Kentucky, and these States crossed and intersected with almost countless rivers and canals, the people dwelling almost exclusively in villages, and you will have a tolerably correct view of the actual state of things in the Southern Provinces of China. On account of the water facilities the means of reaching distant points are both numerous and cheap. Great care is necessary in selecting modes of travel. The cheapest conveyance is not always the most economical. One may take a passage-boat for twenty-five cents a day, and take smallpox in addition, or hire a comfortable boat for one dollar and a half a day, and travel with comfort and without danger of impairing health. Experienced missionaries wisely choose the latter method.

The outstations in connection with our Church are from forty to three hundred miles distant from Canton. They need careful oversight, and are frequently visited by the missionaries. The last journey was taken in company with Rev. Mr. Henry, one of our ablest and most experienced missionaries, especially in the responsible work of opening new stations.

A boat, well manned and provisioned, and carrying some thousands of books and tracts, brought us, after two days' journey, to our first out-station at Lin-Po. Here a native preacher with a little band of Christians labors to bring others to a knowledge of the new doctrine. On Sunday morning one young man was examined and baptized and received into the Church. Both morning and evening, people crowded the chapel, and listened until the preacher, exhausted, was obliged to close the service.

On Monday we started for the city of Shek-Lung, visiting some villages along the route, and making occasional detours to reach the large towns situated some distance from the river. It is this personal work, walking about and talking with the people, that gives correct information, as well as deep impressions, as to the obstacles and encouragements to Gospel work in this country. The vastness of the population is in strong contrast with the few workers. From a high hill within a radius of a few miles we counted hundreds of villages without a missionary or convert, and this among a people who in every instance listened to us willingly and respectfully. In most of the villages visited the people had rarely, if ever, seen a foreigner. The crowds that followed us reminded me of Broadway on St. Patrick's day. To say the villages are crowded is only to approximate the truth; and to say they are dirty is rather to pay them a compliment. The houses are of one story, made of clay or brick, with tile-roofs, containing one or two rooms, with an average of eight persons, exclusive of pigs and poultry. The streets are seldom wide enough for two persons to pass with comfort, and are without pretense to regularity. How people can live and apparently thrive in circumstances so indescribably filthy, is a question which hygienists may take pleasure in solving. They would have more pleasure in attempting the solution than in investigating the facts.

On Tuesday evening we reached Shek-Lung a large, thriving, commercial city, where there is but one chapel and preacher, with a few Christians, in a population of one hundred thou-

sand, with many adjacent villages. Some years ago the chapel of the Rhenish Mission in this city was torn down by the people, the minister barely escaping the fury of the mob. Here, as elsewhere, the people listened with eagerness until asked to leave the chapel, and showed by their conduct that they were beginning to understand the nature of our mission.

The dragon-boat festivities brought together a large number of people, and we used the opportunity to dispose of many books and tracts. This annual festival has a marked place in the Chinese calendar. Long, narrow boats, with a dragon's head on the bow, are paddled by one hundred men, who keep time to the beating of gongs. The people line the banks and applaud the boats from their respective villages. Only recently, at the opening of a new market, eighteen hundred rowers and nearly one hundred thousand people formed part of the entertainment. The racing at times becomes exciting, calling out the full strength of the different crews. The day is usually given to feasting and to the formalities of worship in the countless temples of the land.

We spent one night at a Tauist monastery in the Loh-Fow mountains. The beauty of the scenery is in marked contrast with the slavish superstitions of monastic life. The monastery contained about seventy persons, whose chief occupation was apparently to drink tea and smoke opium. Prayers were chanted at five o'clok in the morning and incense sticks lighted early before different shrines in the house, and often under trees and overhanging rocks. Such is the universal prevalence of idolatry. Before every shop, in every boat, in a million temples, and often under trees and by the wayside, are altars and shrines, where incense is burned and worship offered to the unknown God. I witnessed a recent procession in Canton where the amount spent in silk canopies, embroidered banners, and other idol equipments, would go far towards building chapels in places now waste and desolate. But it is the same old story of white fields and few laborers. With an ordinary force of energetic men the Gospel, within a few years, might be preached in every village in this province. And this can be done at a small cost. The expense of our journey for two weeks was twenty-two dollars! During that time we visited one hundred villages, walking more than one hundred miles, and sold six thousand books and tracts. The printed matter was carefully selected, and set forth clearly the fundamentals of Christian belief. The Chinese veneration for the printed page is sufficient guarantee that the books will be read. It is now the settled policy of the Church to push into the regions beyond. This can only be done by increasing the present force.

The past history and present condition of China proves how insufficient are mere human institutions to meet man's highest needs. The same power that establishes competitive literary examinations in all parts of the empire, sends forth swarms of rapacious officials, whose administration of justice is limited to the art of getting the most money in the shortest time.

Still the Chinese people are most peaceful and industrious, and only need the leaven of the Gospel to become an enlightened and powerful nation. A most important concession, just announced, gives Christians immunity from all taxation for idolatrous purposes. Another great source of trouble has thus been removed. The door never stood openwider than at this hour, and the fields were never more white unto harvest. A. A. FULTON.

—*N. Y. Evangelist.*

ITALY.

(FROM THE CORRESPONDENT OF THE RECORD.)

Milan, Sep. 24, 1881.

The prayers of the Protestants of Italy have been heard by our Heavenly Father, and an answer has been vouchsafed. The heart of the whole land is stirred, and the people are being most unexpectedly forced into the reconsideration of the adopted religion of their ancestors. A prelate of the Court of Rome, a Canon of St. Peter's in the Vatican, the first Basilica of the Roman Catholic world, has become a Protestant. The thought of this noble ecclesiastic to take the step of abandoning Rome is not recent. For over ten years he has been struggling with doubts such as the teaching of Rome could not solve, tormented with fears from which he saw no escape. While in this conflict it pleased God in his mery to send him valuable helpers. Foreign Christian friends guided him to the serious study of the religious problem for deliverance from his spiritual burdens, and step by step they, under God, led him through all the labyrinth of Roman means of salvation to the Lord Jesus as his only Mediator. As the world would argue, a fortuitous combination of circumstances, but according to God's people a providential disposing of them, led to his turning away from Virgin, saints, images, and the Mass for the sake of winning Christ, that he might be found in Him. During this period many human leanings and forebodings had to be disposed of. The terrible spectre of human disrespect, magnified by the reflection that he was of noble blood, and that as a Canon of St. Peter's he held a position of the very highest dignity in the Church —these things formed a wellnigh invincible barrier to his renunciation of Roman error. Only Divine grace could enable him to persevere. But Divine grace was with him, and bore him safely, though in trembling and fear, on that memorable 14th of September, from the great Roman Catholic Cathedral of St. Peter's to the little Evangelical church in Piazza Poli, to do homage to Jesus as the only Saviour of sinners. With this brief introduction I prefer now to give your readers his own statement as addressed to his immediate superior, Cardinal Borromeo, together with the remarks of the *Secolo* in reporting it. The *Secolo* heads its article with the ominous words, "The Apostate of the Vatican" (L'Apostate del Vaticano). The Catholics of Rome are startled (spavantati). A Monsignore, Canon of St. Peter's, in the Vatican, whose name means almost the Papacy—a man who was born and has lived in the aristocracy which prides itself as having always been under the very shadow of the Papal power (che si vanta sostegno del baldachino pontificio), a prelate who has held one of the posts which, of all others, was most lucrative, and who was on the high road to promotion — solemnly quits his post and his Church. He severs himself from this own family and the traditions of Rome. He rebels against his past history to enrol himself in the ranks of the reformed. The name of this nobleman is Conte Henrico di Campello. He belongs to a family greatly devoted to the Papacy, but nevertheless he repairs to a Protestant Evangelical church to declare that he had abandoned the Catholic religion, because that religion, according to his own words, binds in chains all liberty and progress. Here it is not of a poor and obscure priest that we speak, whom philosophical studies have compelled to make his abjuration; neither do we speak of a famous writer who, for fame's sake, has been induced to abandon religion; neither of a political sectarian. No! we speak of a prelate who renounces a prebendal stall of several thousand crowns (Roman *scudi*) a-year, of a man brought up and trained in priestly lineage, who, by the advantages of his peculiar position, has been able to disembowel from its depths the disorganization of the Papacy. He it is who to-day says to the Pope, "I leave you because I cannot have peace with you and at the same time have peace in my own conscience." So far as we can afford space we will give the very words of il Conte di Campello as they appear in his letter to the Cardinal. And we cannot but observe that it is a calm but very decisive letter. In it there are no rude declamations, simply a candid account of the grief of a struggling mind at having at last to take a long meditated step. Campello says:—"On many occasions I have tried to repel thoughts which have assailed me from time to time, but now I can do so no longer. So long as Pius IX. lived I refrained from separating myself from the Church from a desire not to give pain to an old man, and during the succeeding Pontificate of Pecei (Leo XIII.) I hoped on for a better future for the Church and for the country, inasmuch as Leo had from the first promised me and others also of good faith (*di buona fede*) this expectation. But to-day that hope is completely dissipated, and there remains for me no longer the power to hesitate, but only to fulfil the imperious duty forced upon me by my convictions (*l'imperioso dovere derivante dalle mie convinzioni*) as a Christian, and as an Italian citizen. These convictions, Eminence, do not consent that I should continue any longer to take a part in an institution which in an age of progress and liberty places its ministers in the heart of society as nothing better than a mere Indian caste" (*non altrimenti che una casta Indiana*). The Editor here remarks that "the condemnation which was inflicted on Padre Curci and on Audizio, priests of spotless life, and of faith more than orthodox because it was firm, hastened his resolution. The Conte di Campello himself says that 'from that condemnation of Curci must flow the consequence that secular dissent in Italy will never have any bounds, and will never again cease. Since my dissent is inevitable through the persistence of him who rules the destinies of Catholicism, it is a necessity which is to-day ihe effect of an unmeasured cupidity on his part. If those who are overcome in the conflict wish still to remain in it in spite of wise reasons to the contrary, armed as they are by obstinacy, caring nothing for fatal disasters to society and the Church, and attaching no importance to the overthrow even of the Christian idea itself, for myself, I declare that this unheard-of blindess will only find a parallel in Judaism. "'That this is true the last Consistorial Allocution offers proof. Accumulations of instances of bad faith show that attempt is being made to involve even the ruin of Italy, in order that the dreamed of restoration may finally be brought about.....Such evidence causes the veil to drop from my eyes, every vestige of prejudice to forsake me, and the last remaining ties to be cut asunder. I go forth from the ranks of the Roman clergy to fight side by side with those who are preaching the pure Gospel of Christ, and so doing, and in so remaining faithful to my calling, I am persuaded that I shall obtain peace in my soul, fortified by the doctrines, neither adulterated nor counterfeit (*non adulterate e contraffatte*). of my Divine Master. With open forehead it will be given me to profess myself on the one hand a Christian without hypocrisy, and on the other an Italian citizen who does not wear the mask of his country.' Campello at this stage repudiates every accusation of private disgust, and them proceeds: 'With regard to such accusation of disgust no one would suspect, much less your Eminence, that I am impelled to my present step either by ambition or by discontent. On the contrary, I can affirm that I have everywhere accepted, and that I have always been honoured by, the goodwill of my colleagues, of which I shall always have encased in my memory a very sweet and indelible remembrance. Not one of them is excluded; all of them I honour as a friend most cordially." The Editor then says that the Conte condemns the exaggerated rites of the Church in the following words:—"If I were to tell all I feel with regard to a past life, spent without interruption in religious services from five to six hours a day, such as have taken from me the very flower of my heart, I should only speak of it as a stupid fetichism and with a hatred that I should detest to display. But above every other consideration that has dragged me to the position which I now occupy more than anything else has been

the study of the faith founded upon the unsuspected page of Christian antiqity, and on the modern writings of the immortal Rosmini, Gioberti, Ventura, and lastly of the illustrious priest and Roman curate (curate Romano) de Sanctis." Finally, the *Secolo* says that after having prayed the Cardinal to give notice of his resolution to Leo XIII. Campello thus concludes a letter which is in itself a tremendous blow aimed at the Roman Church:—"I know very well that as it has happened to others it will be my lot to have to sustain a hot and atrocious war, especially against those public journals, highly prized by the adherents of the Pope, which obey the imperial sovereign of the Vatican and discharge in every direction their deadly arrows. But God is merciful; their vile armoury has for a long time been held in universal scorn. I will therefore not answer them except by a contemptuous silence, and by the expression of this the longing desire of my heart, with which I conclude my letter. God grant that this, my example, may have many imitators among those who, like me, deceived from infancy, have been afterwards held in chains by the vilest of systems. May they from this moment break asunder the chains of servitude; be delivered from the delusions and anguish of a life from which the peace of the sepulchre alone seems to promise escape, and so bring about the entire cessation and termination of every internal and external conflict."

The Count will bring out a work immediately, called *Cenni Autobiograhhici*, in which he will give further reasons for leaving the Papal Church. It will, not doubt, enlist the attention of the whole religious world.

There has been a Congress of National Schoolmasters, under the presidency of the new and most efficient Minister of Education, Baccelli. Among other elements, the Minister directed that the training of the young for the military and naval services of the country should have in view their being taught to have no fear of death. With regard to religion, he said that "the State is neither Theist, nor Atheist, nor Spiritualist, nor Materialist."

LESSONS FROM THE CATACOMBS.

BY REV. BOSTWICK HAWLEY, D. D.

So thorough have been the explorations of the city of the saintly dead under the queen city of the Roman Empire and so instructive are the many inscriptions there found commemorative of the character and virtues of early Christians, that any reliable treatise on this subject possesses profound interest to the Church and to archœologists. The work of Bishop Kip issued in 1853, however accurate and instructive, does not fully meet the demands of the age, nor is it so satisfactory as is the later and thorough treatise by Rev. W. H. Withrow, a work that serves the double purpose of a theological compend and of an attestation to the simplicity of the faith and the purity of the life of Christians of Rome during the first four centuries. The statement of Jerome that "when a boy, being educated at Rome, he was accustomed on Sundays, in company with others of his age and tastes, to visit the sepulchres of the apostles and martyrs and to go into the crypts dug in the heart of the earth" gives to the student of ecclesiastical history a strong desire to know something definite and trustworthy of what he saw and read there and what may have been an inspiration to his heroic life. Modern explorations detail all these things somewhat fully. As are cemetery lots and entombing vaults nowadays, so in those early times were some of the burial places the property of wealthy Christians, and so closely were they connected with each other that whole districts were allotted to them until in later times they were given up for the common use of all, the poor and the rich alike.

Instead of being excavations for obtaining sand or stone or tufa, as some suppose, the Catacombs were made exclusively for the purpose of Christian burial in times of pagan hate and persecution. But as many Hebrews graced the triumph of Pompey (B. C. 62) and as Jewish symbols are there found, it is not improbable that some of the first excavations for burial were made by that hated and opppressed race. And yet the origin of the *Christian* Catacombs dates back to the death of ths first Roman believer in Christ or of the first Jewish convert.

By those learned in this style of literature three or four of the crypts are referred back to the first century, notably those of Priscilla, of Domitilla, the grand niece of Domitian, and of Lucina.

Some interesting facts illustrative of the habits and religious practices of the primitive Christians are gleaned, such as their frequent and methodic *contributions* for feeding and for burying the poor, constituting thereby a fund for pious purposes; the systematic and deep-seated opposition shown them by pagans; the beheading and entombment of St. Paul, who was put to death A. D. 64; the persecntions of Clement, third Bishop of Rome, and of Ignatius, Bishop of Antioch, though put to death at Rome and buried amid the shadows of the crypts of that wondrous cemetery; and the fact that when the public observance of Christianity was proscribed by law, the believers withdrew to these subterranean abodes for the purpose of worshipping without molestation. These inhuman persecutions were continued with some fluctuations and abatement until the edict of the dying and relenting Galerius, April 30, 311 A. D., and the enthronement of Constantine A. D. 313 at Milan. As early as the middle of the second century Christianity had so widely spread that Justin Martyr wrote: "There is not a nation, Greek or Barbarian or of any other name, even of those that wander in tribes or live in tents, among whom prayers and thanksgiving are not offered to the Father and Creator of the universe in the name of the crucified Jesus." At length, however, after long repression and the ebbings and flowing of strong tides of persecution, Christanity became the authorized religion of the world—in some regards fortunately so, in others very unfortunately, because of its too close alliance with the civil and regal power and because in the worst sense it became intensely political and temporal. The rise of the temporal power gave to Christians such liberty that though they soon after the edict of Milan, A. D. 313, emerged from their hiding places, yet the union of Church and State proved in many regards to be an unholy alliance and the influence of Constantine has probably been fraught with more of evil than of good. Under that and such like patronage corruptions were gradually incorporated into the mystical body of Christ and proceeded so far as to provoke the scorn of skeptics, as did the papacy of later times arouse and provoke the horrid infidelities of the French Reign of Terror. Of this character were the undue reverence for the remains of the martyred dead, the attributing to them healing power and the worship of relics of the saints. For many years after these triumphs of Christianty and the emergings of disciples from their dark recesses, the catacombs were disused, abandoned and then obscured. It was as late as 1578 that they were re-discovered and began again to be explored; and so thorough were their re-examinations by scholarly men and by antiquarians that the origin and history of Christian art became apparent, running back to the Catacombs; less, possibly, in any high degree of execution than in significance and in good attestation of the superiority of Christian over Pagan art—a superiority seen in its lessons of purity and love rather than of mere physical beauty wedded to licentiousness and lust, to brutality and passion. In the thousands of symbols and inscriptions there are none telling of revenge, of cruelty, of suffering, of persecution, of sorrow, but all speak of peace, hope and joy. These evidences of the severe but truthful contrast between Pagan and Christian character are now gathered by thousands and are arranged in what is known as the Lapidarian Gallery in the palace of the Vatican, which is 800 feet long and contains 3000 inscriptions. On the right hand are arranged pagan monuments, votive tablets, altar dedications and evidences of military power and royal splendor. On the left hand are the precious epitaphs of the early Christians. The contrast is marked and instructive. By the dove, the cross and crown, the shepherd, the olive, anchor, peacock and lamb are represented the virtues of Christians and the character and offices of Christ. A fish, not because of its nature, characteristics or the element in which it lives, but by the several letters composiug the word *icthus* represents the person and offices of Jesus Christ, the Son of God and Savior of men. In the earliest ages of the Christian Church the cross was a badge of infamy and shame, but afterwards it became the symbol of redemption through the death of Christ Jesus, and then a sign of joy and a pledge of the resurrection. The style and shape of the cross as a symbol varied in progress of time, it being at first the plain Roman upright beam and crossbar, afterwards Grecian after the letter *chi*, and then composite, incorporating the Greek *rho*, the circle or nimbus, and then, to represent the eternity of Christ, the first and the last letters of the Greek alphabet (*alpha* and *omega*) were inserted. It was not until the ninth century that an image of Christ, called the crucifix (or giving that name to the combination), was put to the cross. It was this that gave rise to image worship at a later day, a species of idolatry championed by Gregory II. It was a sad degeneracy from the purity and simplicity of the primitive faith which needed no symbols other than such as were divinely appointed and beautifully significant.

It was not until six centuries had passed that Christian art had so far degenerated in style, execution and significance as to induce superstitious notions and idolatrous practices in the Church.—(*N. Chr. Adv.*)

GLEANINGS AT A CAMP-MEETING.

(Concluded.)

WORDS TO THE SINNER.

The sinner is worse off than these trees; for every tree has a God; everything in nature has a God; the unsaved man alone in all the world has no God.

When I was first under conviction for sin I thought: "'If I had the minister by the neck I'd wring it.' But I went to hear him all the same and got under deeper conviction and I tell you they didn't 'poor pussie' me, but prayed the Lord to put the iron in my soul and He put it there. And after I was converted I didn't 'poor pussie' any one."

You act, sinners, as if you had an eternity to live on earth, as if you held in *your* hand the reins that God holds in His, as if you could drive like Jehu through sin, down to the very grave and then take a short turn and be saved. But you cannot do it.

While I have the greatest confidence in Christ and in the efficacy of His atoning blood, I must say in honesty to you that you cannot abuse the mercy and clemency of God. You cannot enjoy the pleasure of sin to satiety and then turn to Christ and be saved.

Be careful how you talk so as to lead people to think they are almost right when they are altogether wrong.

Sin is not a blemish that may be outgrown, a fault that may be overlooked, but a deadly evil.

Profanity is the leper's spot; the fountain from which it springs is poisoned.

God help the respectable man, the moral man who needs only a very little religion, so little that he doesn't think it worth having.

There is no place where I get such a view of sin, of its enormity, of the way which God feels about it, as at the foot of the cross.

You had better turn back from the middle

of the stream than to go on and get drowned.

Men may laugh you into perdition; they cannot laugh you out.

How these secret sins that you have successfully hidden from human gaze will shine, and shine and shine in the great day of accounts!

The difference between a soul saved a soul lost is—SIN.

What cost the Son of God all His suffering is surely no trifle.

We should as soon play with the trigger of a loaded pistol planted at our best friend's heart, as to play with sin, which crucified the Son of God.

It is the custom commonly now to bury people in the clothes they wore. You may be sitting to-day *in your shroud.*

POPULAR SINS AND THEIR JUDGMENT.

Policy! When we take off the wrapping of that euphonious term we find trickery, lying, chicanery, murder. Guitteau justified his murderous act as *policy.*

If the eye of a good attorney can pierce the thinness of your cause, how will it appear to the eye of God?

He who retails the slanderous report, he who lends his ear to the slanderer is a partner with him.

Whoever brings a slanderous report to me pays me a poor compliment. He seems to say: "I have measured you and am convinced that you love to feed on such garbage as this."

We sometimes say of a dishonest debt: "It won't make much difference a hundred years from now." It will make more difference to the debtor than to the creditor. That unpaid debt, that fraudulent act has gone into your character and will go to make up your eternity. You will surely meet it at the judgment.

Christ who sends fire upon the earth will destroy this curse. [Intemperance.]

I have seen a man bound by a passion as insignificant as the love of cider. He seems near the kingdom but he cannot get free. Why? He is drowning his soul in his cider barrel.

RESPONSIBILITY.

Pilate washed his hands, but he could not shake off his responsiblity.

Every man is responsible for his own salvation.

The Gospel has failed to reach the heathen; because those to whom the Gospel was committed have failed to do their work.

OPPORTUNITY.

The blind man knew his opportunity and filled it with importunity.

Miss this minute and you'll never see another like it.

There is a time for everything, if you are only prompt to seize it.

Why do we speak of what may or may not be to-morrow you live *now* not then.

THANKSGIVING.

If you have anything worth saying "Thank you" to Jesus for, just say it.

One reason why we are not blessed more is because we keep praying and asking, praying and asking, and when we get anything we hardly ever say, "Thank you Jesus."

Thanks be to God for the power of praise.

XVII—THE HOPE OF GLORY.

Let the tooth of time gnaw away everything earthly if we have but a sure portion in eternity.—(*N. C. Adv.*)

Miscellany.

American Negroes and Missions.—Great numbers of the British people are familiar with the noble and successful effort of the Jubilee Singers to found a collage at Nashville, Tennessee—the Fisk University. The Jubilee Hall, one of the finest buildings in all the old Slave States, was built and paid for by them, and now a large new building is fast approaching completion, to be called the "Livingstone Missionary Hall." It will nearly double the capacity of the college. A part of the money was given in Great Britain, but the largest part by Mrs. Stone, of America, who has given through the American Missionary Association with which the London Freedmen's Missions Aid Society is associated, the sum of £40,000 for this and other colleges, eight in number, under the care of the Association. A large new mission is being organized for the Upper Nile Valley. Nineteen ex-slaves, including five children, have already been sent to the west coast of Africa. The new mission to the Upper Nile is called the "Arthington Mission," because of a noble donation for it by Mr. Robert Arthington, of Leeds, to the amount of £3,000. In addition to this, a gentleman in London has given £1,000, "instead of a legacy;" four friends in the United States have subscribed £4,000. The superintendent of the mission and a physician have already been appointed, and are to be sent forward to select the positions for three or four stations, in order that a little community of missions may be formed, to encourage and help each other in the very heart of the country, which is still frightfully ravaged by the slave trade.—*Nonconformist and Independent.*

TELEGRAPHIC NEWS.

London, October 2nd: Latest advices from New Zealand state that the Maori Chief, Te Whiti, has assumed an aggressive attitude.—Large additions are being daily made to the cases brought up for settlement by the Irish Land Commission.—Mr. Gladstone is now on a visit to the Earl of Derby at Knowsley.

London, October 20th: The announcement that the head-quarters of the Land League had been transferred to Liverpool is now declared to have been premature.—A letter from the Roman Catholic Archbishop of Cashel has been published, energetically protesting against the manifesto recently issued by the Land League, which exhorted tenants to pay no rents.—A proclamation has been issued declaring the Land League to be an illegal organization, and that its meetings will be forcibly dispersed if necessary.

New York, 20th: President Arthur has ordered that on the anniversary of the centenary of the taking of Yorktown from the British during the American of War of Independence, the British flag shall be saluted, as a token of the friendly relations existing between Great Britain and the United States, and as a mark of respect to Her Majesty Queen Victoria.

London, 21st: Mr. Dorrish has been appointed temporary Secretary of the Land League.—The towns of Derry and Drogheda have been proclaimed.—His Majesty the King of Italy will visit Vienna shortly, probably about the end of this month.

Aden, 21st: News has reached here that the steamer Konig der Nederlanden, bound from Batavia to Amsterdam, broke her shaft on the 4th instant, and foundered the next day in latitude 5° south and longitude 64° east. The steamer Wyberton, on the 11th instant, picked up one of the Konig's boats, containing thirty-eight souls. No tidings have been heard of the other six boats, containing the remainder of the crew and passengers to the number of 175, which had proceeded in the direction of the Chagos Archipelago.

Washington, 21st: The Governor of New Zealand has sent an ultimatum to the great Maori chief, Te Whiti, who has been urging the natives to acts of violence against the Government.

London, 22nd: The Land League has closed its offices in Dublin, and issued a manifesto urging firmness and passive resistance to the Government, and stating that, as a temporary measure, public meetings of the association will be abandoned.—An influential meeting was held at the Mansion House yesterday under the auspices of the Anti-Opium Society, at which the Lord Mayor, the Archbisho. of Canterbury, Cardinal Manning, and others addressed the meeting. It was resolved that a depup tation should wait upon Mr. Gladstone.

23rd: The steamer Clan Macduff, outward boundto Bombay, was totally wrecked off the Coast of Wales on Thursday night. A boat with three of the crew landed near Queenstown on Friday night, the remainder of the crew and passengers are missing.—Sir Henry Havelock Allen has completely recovered from his recent severe illness.—Ireland is calming down, the Roman Catholic clergy having generally endorsed the opinions expressed by the Archbishop of Cashel in his late letter respecting the Land League Manifesto.

Tunis, 24th: Three columns of French troops from Susa, Tunis, and Tebessa, respectively, are advancing against Kairouan.

Liverpool, 24th: The B. I. S. N. Co.'s steamer Wistow Hall arrived here from Bombay on the evening of the 22nd instant.

Durban, 25th: The Transvaal Volksraad have unanimously ratified the Convention with the British Government, relying upon England's promise to modify it if its working was found to be impracticable.

London, 25th: The Irish landlords are combining for mutual protection.

Rome, 25th: His Magisty King Humbert will be accompained by Her Magesty the Queen on his approaching visit to Vienna. The intended visit of his Magesty to the Emperor of Germony has been postponed in consequences of the ill-health of the latter.

Washington, 25th: A circular from the Secretary of State has been issued, which insists on the United States Government having the political control of the Panama Canal. Any European intrusion in that quarter will be regarded as unfriendly.

London, 26th: The Dublin Corporation has refused to grant the freedom of the City of Dublin to Mr. Parnell and Mr. Dillon.—General Sir F. Roberts has started for Madras.—OBITUARY Lieut-General Colin-Mackenzie, C.B., Madras Staff Corps.

Aden, 26th: The P. and O. S. N. Co.'s s. s. Rome, with the outward English mails of the 14th instant, left here for Bombay at 6 p. m. last evening.

Constantinople, 26th: The Porte, replying to representations made by the British Ambassador has agreed to relax the quarantine regulations if cholera continues to decrease.

PASSENGERS SAILED.

Per P and O Str *Cathay*:

For Southampton.—Mr Jas Garrett, Mrs Barnefill and infant, Revd F W and Mrs Barker and infant, Major and Mrs LePatourel, Miss Stead, Mr C St Barbe, Mr G Carlyon, Mr A Carlyon, Miss Carlyon, Mr Haines, Mr Briston, Mr H Baldwin, Mrs James, Mr K Datta, Mr and Mrs W J Smith and 5 children, and Mr and Mrs G L Winch

For Brindisi.—Mr F F Smith, Mr S Mahomed Meer, Mr F Reinhold, and Miss Otway.

For Venice.—Miss A McInnes, Mr A Hirsch, and Mr Neinhuys.

For Trieste.—Mr M R Trowen.

PASSENGERS ARRIVED.

Per P and O Str *Teheran*, on the 25th inst.

From Southampton.—D G Neve, Mr Parry, Capt and Mrs Whalley, Major and Mrs Case and Miss Case (child), Mr A Ludlam, Lt-Col E B Burnaby, Mrs Dawson and infant, Mrs Jennings, infant, and child, Mr T C Harding, Mrs Sangster and infant, Mr D Soonawalla, Mr T Couper, and Miss Bannerman.

For Brindisi.—Mr and Mrs Norman, Mr H H Macleod, Lt-Col and Mrs Fitzhugh, Mr and Mrs Bird, Mr T Van Somerson, Mr Baynes, Revd G H Rouse, Mr Blandford, Mr A P C Trotter, Sir James Gordon, Capt Bell, Mr A H Rennie, Capt and Mrs Stafford, Mr H T Parsons, Lt-Col Collett, Mr A M Shakespear, Mr T Inns, Mr J Inns, Mr Talbot, Mr P H Cresewell, Colonel Malcomson, Mr J T Hewitt, Major R M P Thomas, Mr and Mrs S Cooper, Major W B Ainslabee, Mr W C Chamberlain, Colonel Waterfield, Mr W B Davis, Mrs Conlan and infant, and Mr Kell.

From Venice.—Mr E M Smith, Mr E L Evans, Mr Bleeck, Mr Smidt, Mrs Koop, Col T C Haig, Mr Gardner, Mr and Mrs Thomson, and Mr Newman.

Domestic Occurrences.

BIRTH.

OSBORNE—October the 20th, at Egatpoora, the wife of Mr. G W Osborne of a son.

MARRIAGE.

DALAYA—PUDMANJI—October 22nd, at the Ambroli Church, Bombay, Mr. Digambar Dalaya, B A to Chundrabai, eldest daughter of the Rev Baba Pudmanji.

DEATH.

DUXBURY—Oct 26th, at Middle Colaba, Caroline Emily, the beloved wife of J R Duxbury, Esq, aged 41 years.

"BOMBAY GUARDIAN."

Subscriptions received from 22nd to 29th October 1881.

General James Divine, 6th October, 1882, Rs. 7-10; Mrs. E. Jones, 31st December 1881, Rs. 5; J. H. Irvine, 15th December 1881, Re. 1; T. Lefrenais, 24th August 1882, Rs. 7-10; J. W. Knight, 3rd March 1882, Rs. 15-4.

New Advertisements.

MUSSOORIE AND LANDOUR SEMINARY.

IMPORTANT NOTICE—All Fees, except medical fee, will be reduced 12½ per cent for the Session of 1882. The Seminary does not *cram* for examinations, but it *educates* up to any standard required in India. Staff—The Principal, and three efficient Assistants. The School Estate, acknowledged to be the finest andhealthiest on these Hills, has been greatly improved and beautified. Early application is solicited. Rev. J. Parsons, Principal.

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THE following periodicals and any others not in this list will be ordered from America and England.

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Christian Advocate	8	12
Northwestern Christian Advocate ...	8	12
Western Christian Advocate	8	12
Christian Standard—Rev. J. S. Inskip, Editor	8	0
Zion's Herald	8	0
Quarterly Review	7	4
Advocate of Holiness—Rev. Wm. Mcdonald, Editor	3	0
Guide to Holiness	3	0
Divine Life Dr. Asa Mahan, Editor ...	3	0
Chautauquan	3	4
S. S. School Periodicals and other Requisites.		
S. S. Journal	2	4
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Picture Lesson paper	0	10
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TESTIMONIALS.

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For 2 years I suffered severely from Rheumatism and tried every remedy that came in my way that was said to be good for this disease, but grew worse instead of better until November 1879, when Paralysis supervened and I completely lost the use of both of my legs from the knees downwards.

In March 1880, while still in this helpless state, a gentleman friend recommended me to use your "Thilum" and gave me some from the application of which I found such marked benefit that I procured more, and in September following was able to walk for the first time for nearly a year.

I am continuing to use "Thilum" and can now walk about freely without the aid of a stick, and am getting flesh on my legs which a few months ago were mere skin and bone.

DHANJEE NANSEY.
KHOJAH BAZAAR, *Bombay, 7th May*, 1881.

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Examination, July, 1880.

GENERAL REPORT

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The Pupils take great interest in their work and are very intelligent. The School-room and arrangements are excellent.

T. H. HARRISON, M.C.P.
Examiner.

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„ T. H GREIG. } Honorary Secretaries

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Bombay, January, 1879.

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Principal.
Bereilly, N. W. P.

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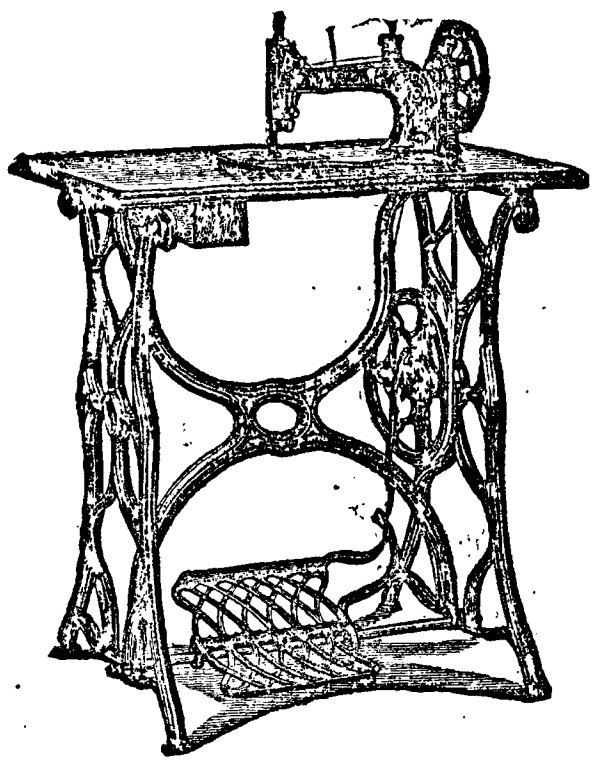

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